THE SPECIFIC EUROPEAN RESPONSIBILITIES IN RELATION TO AFRICA AND ASIA

REPORT FROM A EUROPEAN ECUMENICAL CONSULTATION

ODENSE, DENMARK, AUGUST 8-11, 1958

Department on Church and Society
Division of Studies
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Geneva, Switzerland

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PREFACE

The Department on Church and Society of the World Council of Churches, in collaboration with various European Church groups, held a consultation, August 1958, on *The Specific European Responsibilities in Relation to Asia and Africa*. This four-day consultation, which met in Odense, Denmark, and was attended by 70 persons, including theologians, missionary leaders and lay persons, formed part of the current ecumenical study on Rapid Social Change. A large group of Christians from Africa and Asia participated in these discussions and a group of American church leaders also participated as observers. The chairman of the meeting was Professor E. de Vries, rector of the Institute for Social Studies, The Hague, and chairman of the Working Committee of the Department on Church and Society.

The consultation gave its attention on the following subjects:

1) *The European Church and the political involvement of Europe in Asia and Africa.* This included an analysis of the transition from colonialism to new political relationships and the role of European churches and missions in the present situation. Three European laymen active in European political and overseas affairs (Dr. Patijn of Holland, Mr. Bonnal of France and Mr. Doig of Britain and Nyasaland) presented interpretations of the present political relations between Europe and the countries of Asia and Africa. Five European missionary workers (the Rev. P. Benignus of France, Professor H. Gensichen of Germany, the Rev. K. Mackenzie of Scotland, Mr. van Randwijk of Holland and Mr. H. Witschi of Switzerland) presented papers on the role of missions in the relations between Europe and Asia and Africa. Following these presentations there were reactions and comments from participants from Asia and Africa.

2) *The social and cultural impact of Europe upon Asia and Africa through education, literature, the cinema, and through European social ideologies and industrial techniques.* This topic was presented by Dr. Busia, professor of sociology from Ghana, Dr. M. Takenaka, professor of Christian ethics from Japan, Father Makary, priest of the Coptic Church from Egypt, and the Rev. D. Ralibera, pastor from Madagascar, following which there were questions and comments from the side of the European participants. Interest focussed especially on the problems of cultural and spiritual conflict created by the rapid introduction of western techniques and cultural standards in areas of Asia and Africa.

3) *The ethical problems of European private enterprise in areas of rapid social change.* This included a discussion and critique of the policies of western private enterprise in Asia and Africa, and also a consideration of the assumptions underlying technological society, and its impact on non-technical cultures. Papers presented by Dr. P. Kuin, an economist from Holland, and Mr. John Wren-Lewis, a physical scientist from Britain.

4) *The responsibilities of Europe to provide developmental assistance to the countries of Asia and Africa.* This subject was presented by three experts on economic and technical assistance: Dr. E. de Vries of Holland; Mr. B. Niculescu of Ghana; and Dr. R. Fagley of the U.S.A. Discussion centered on the responsibility of the Churches in working for the expansion of such assistance.

While time did not permit more than an exploration of the issues involved, the consultation attempted in the closing sessions to summarize the main points raised in discussion. The result is the following statement which is being circulated to European churches and missions as a stimulus to further reflection on the role Europe plays in relation to the economic, political and social development of countries in Africa and Asia.

A full report on the conference, including addresses and a review of the plenary discussion is available from the Department on Church and Society, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland. Inquiries and comments on this statement are welcome.

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CONSULTATION ON SPECIFIC EUROPEAN RESPONSIBILITIES IN RELATION TO AFRICA AND ASIA

Odense, Denmark, August 8-11, 1958

I. Introduction

This conference met at a time of world ferment. People undisturbed for centuries are on the move. Following the world-wide impact of the West, social, political and economic changes are taking place in the under-developed countries at an extremely rapid rate. These changes are by far the most important events in the world today. The West has also known, and knows, something of these changes; they are common to humanity as a whole and are a common concern of all men. But what is happening in the under-developed countries is of such dimensions that we ignore it at our peril: people are being uprooted from their traditional rural ways; huge cities are growing rapidly in continents where urban life has been almost unknown; in many countries the population is growing at an unprecedented rate. In these and many other ways people in the world are being dislocated and disturbed.

The conference greatly benefited by the participation of a number of people from Asia, Africa and Latin America *. The openness and straightforwardness with which they discussed many complex problems confronting their countries were profoundly appreciated, as was the active participation of many churchmen from the U.S.A. This document is not an official pronouncement of the World Council of Churches; it is a summary of the discussion that took place at the Odense Consultation. It is hoped that it may serve as a basis for further enquiry by the churches throughout Europe and other western countries.

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* This conference was specially convened to deal with Asia and Africa, which includes the Middle East. But much of what is said applies also to Latin America and to under-developed areas in Europe. No particular limitation is implied in the frequent use of the term "Asia and Africa."

Similarly, the use of the phrase "under-developed countries" is merely for technical convenience.

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II. Political Context

Europe is continually being made aware of the political upheavals that are one of the most obvious manifestations of the new era of liberation from age-old structures. She is brought up against these problems both in the context of her colonial policies and in the United Nations. There may be a temptation, however, to ignore the world-wide nature of the social, political and economic revolution that is taking place, and to concentrate attention merely on the particular interests which Europe can fairly claim, such as the purchase of Middle East oil, or on the limited responsibilities for her colonies or military commitments. It cannot be to Europe's long-term interests to ignore some of the most important forces at work in our world today. She will have to live in a world increasingly dominated by the emergence of new nations that do not accept her predominance in the way she has hitherto taken for granted.

Practical politicians have to take into account the balance between the immediate and obvious national interests of their country, and the long-term interests which may not be to its immediate advantage. But churches can rightly point to these long-term interests, and suggest that the narrow-mindedness, which ignores that we will have to live in satisfactory political and economic relations with the mass of mankind in the under-developed countries, is not merely wrong and unchristian, but also foolish. We must recognise that in the immediate past European countries have often neglected to take proper account of their long-term interests in the political, social and economic development of these countries, whether European colonies, ex-colonies or independent countries that are at similar stages of development. The churches need to examine more closely the relationship between the moral claims they often make, and the long and short term national interest of their countries.

In our conference practical politicians and others made very clear that the governments in Europe, as in every continent, have many responsibilities of very varied nature. The first concern of any government is naturally with the interests of its own citizens, and in particular with the defence of the country. It was strongly argued that we have to recognise that European governments are bearing very heavy burdens of armaments, which they regard as necessary at the present moment, in view of the relations between the Communist and non-Communist countries and other special commitments. These are regarded by some not merely as measures taken in their own interests, but also as being of general benefit to the world and humanity as a whole, even if this is not generally recognised or is disputed. Others

believe that Europe could rightly devote resources now used for defence to help in the development of the world.

Any concern with the European governments' responsibilities for "under-developed countries" must start with a recognition of their particular responsibilities for their nationals at home and abroad. We must recognise that we live in a world bedevilled by the tension between Communist and non-Communist countries. We must recognise that European countries have a wide range of concerns linked with, but outside the direct concern of, many under-developed countries, such as the Commonwealth links of Britain, or the Common Market and Free Trade Area in Europe. We must also take account of the dominating position of the United States in the political and economic fields, although we must beware of using American predominance as an alibi for the failure of Europe to do what it should.

Among the concerns peculiar to European countries are their colonial territories. Europeans in the conference were made aware of the view that Europe's main concern in the under-developed world in the past has been to provide for her own interests. Some feel it is only right that Europe should continue to use her resources to help these peoples to develop their own economies in their own interest, as in the past they have been developed to serve European interests.

Europe is faced with the fact that people in Africa and Asia are asking both for formal and real self-determination, and that governments in Africa and Asia are demanding full independence. It is paradoxical that this is happening at a time when European governments are learning to limit their formal and real independence, when they are ready to join integrated political and economic systems, and when people in Europe are realising that the desire for self-determination can easily turn into nationalist madness. Europeans often consider it their duty to warn non-Europeans of the dangers they themselves have experienced, and are irritated by what they consider unreasonable outbursts of exaggerated nationalism. Some speakers at the consultation described unequivocally their own sense of frustration when non-Europeans continue their alleged "anti-colonialist" actions and efforts long after all colonial power has been withdrawn. European Christians regret that the newly formed governments of Asia and Africa often seem to repeat mistakes which Europe made in the past, and that in an age when these mistakes may lead to much more dire consequences than formerly.

However it was argued that one has to be patient in an age of transition, and that perhaps the nationalist mania might be explained as symptomatic of an early stage of development.

It was also argued that "nationalism" as applied to non-European peoples today means something different from nationalism in Europe. Non-European governments realise as well as do Europeans that unlimited sovereignty is nonsense in the atomic age. Europe may be at least partly responsible for seeming aggressiveness on the part of non-Europeans, as it may have been provoked by continuous frustration. It may be a special European responsibility to grant time so that the wounds of former frustration may heal. Moreover, a constructive European attitude can help the development of the constructive elements of nationalism.

Very often the "nationalist" professions of non-Europeans do not signify any desire for international self-assertion. The word "nationalism" is used to explain the desire for nationhood as one of the normal kinds of communal existence and as a constructive force in opposition to tribalism, narrow localism, or other forms of slightly enlarged egotism. Nationhood is understood as the means to bring self-seeking families, kinship-groups, regions, classes, castes, etc., to accept common social obligations. Very frequently nationhood outside Europe is not confined to a narrow linguistic group or a group claiming common descent, but rather to a larger unit, just as Europe herself forms the larger unit beyond the traditional territories of the European states. India or China or Western Africa cannot be compared to France or Germany or Sweden ; they are in the same category as Europe as a whole.

It ought to be a European responsibility to assist these nations in their growth, and not to deny them the right to territorial integration in larger units. True internationalism is perhaps not best served by an insistence on the status quo when artificial boundaries prevent sensible cooperation between neighbouring regions. Non-Europeans are sometimes afraid that their desire for nationhood may be thwarted when Europe interferes in favour of artificially created governments set up under European influence in regions that by nature and history might form part of a larger unit. During the consultation a report was given on Ghana's attempt to achieve nationhood within artificial frontiers. As these frontiers were drawn up to suit European convenience, this effort shows a rare amount of maturity that Europe has no right to expect as a matter of course. The "nationhood" concept is not a simple echo of European influences, not a mere reaction to European rule, or a belated effort to repeat what Europe did in the past, but much more often a responsible attempt to develop human potentialities in a common effort. African and Asian "nationalism" very often more nearly resembles the constructive features of the pioneering patriotism by means of which the American continent was developed.

The so-called nationalism of Africa and Asia is different from European nationalism in another respect. It is often based less on the desire for mere prestige and more on economic urgency, and may therefore claim more justification. It often springs also from the people's desire to reform their own reactionary governments. It is, in that sense, more humane and human than some European nationalism. A condemnation of nationalism often seems to deny essential conditions of economic progress. European Christians, therefore, should be aware of their special responsibility when they pronounce judgement on nationalism in Africa and Asia, even though they may feel it necessary to point out the dangers to international cooperation of even constructive nationalism.

In practice, this means that European countries should be extremely sensitive to the dangers of clinging to positions of "responsibility," which they are no longer asked to undertake. They need to prepare the people for whom they are responsible to act on their own behalf. Paternalism is always a danger to colonial governments, as is the kind of unwillingness to "let go" of power that comes from fear that it may be misused by newly responsible peoples. We believe that the Christian view of freedom and responsibility that God gives to man is such that we have to learn by our own mistakes, and that others cannot bear our own burdens of responsibility for us. In the particular field of economic aid, a sensitiveness to the claims of emergent nationalities should make governments unwilling to impose on such aid conditions, either political or military, that might hinder the chief aim of helping the country to develop satisfactorily.

It is within this context that we have to consider the responsibilities of Europe. Perhaps the main one lies in the field of economic and technical aid. The world desperately needs capital and technicians from the West. It is not only a moral duty of the richer countries to contribute out of their wealth, but it is also in their own long-term interest, as we have argued, to contribute to the development of the poorer countries. The awareness of these mutual responsibilities should be one of the main bases of Western foreign policy. But in practice such moral responsibility to render economic aid comes up against a number of highly complex problems which must be taken into account.

III. Economic Cooperation

All the Western countries are in varying ways contributing out of their national resources to the aid of under-developed countries. But their contributions are tiny in relation to the vast needs of the world.

Though there are many under-developed countries which can make little use at the moment of large sums of capital, there are others, such as India, which have soundly based development plans, and where there is a desperate need for more foreign investment. At present the West is not contributing all the capital that could be fruitfully used in the development of the poorer countries.

The basic problem in the provision of economic aid is that of releasing resources that would otherwise be used in increasing home consumption, investment or government welfare services. (At this point we assume that the level of defence expenditure is given.) There has to be an excess of exports over imports in terms of goods and services. In general, we believe that it is not to the interest of the world that Europe should cut down its investment plans, and thus impoverish itself, in order to give aid abroad. The world's interest lies in increasing productive capacity for the benefit of everyone, in Europe and outside. But if resources are to be released from consumption, or from increases in consumption, either private savings must be mobilised or taxation must be increased. This is where the impact of economic aid hits the individual citizen of particular countries, and it is the Church's responsibility to make clear to its members and others what sacrifices will be involved.

A great deal of economic assistance goes from European countries in various forms: colonial development and welfare funds, contributions to international organisations such as the International Bank and the UN special agencies, bilateral agreements between particular countries, multilateral agreements such as the Colombo Plan, private investment in subsidiary factories, loans floated on stock exchanges, etc. All these may have a great deal to contribute. But in many, if not most, cases, we believe that whatever form they may take, they should preferably be on an international and multilateral basis. That is to say, it is usually undesirable that giving countries should act independently, and it is preferable that receiving countries should act cooperatively in making use of the aid, as in the case of Marshall Aid in Europe. It is also important that the receiving countries should be involved in the preparation of the plans for use of the aid.

Because of the complexity of the various channels of aid, it is often difficult for the ordinary man, and even the politician, to see what is happening as a whole and how large (or small) are the various programmes. Governments should therefore be pressed:

a) To make clear in as simple form as possible what actual contributions their countries are making to the common pool in all these various ways, and

b) To work out a long-term policy for their contribution to the needs of the under-developed countries, either in the form of dedicating a percentage of their national incomes to this end (as has been part of the programmes of certain political parties, and as is the practice in the assessment of military contributions in NATO), or in some other form.

It is important that the Western countries, in their individual efforts and in common arrangements such as the Common Market, should not confine their attention to their directly related territories but should also take account of other independent countries which might properly be a joint European concern.

Governments need to explore whether there are not new ways in which funds might be mobilised to help their efforts — such as special taxes (tariffs) related to the development of the Common Market and Free Trade Area, or special voluntary loans that tap sources of savings not otherwise used for similar purposes. It is the responsibility of the churches to give full support to such developments and imaginatively to suggest new possibilities and ways of interesting their own members.

We believe that it is the responsibility of churches in Western Europe to press governments to be more ready to afford support and to mobilise public opinion to realise how inadequate are the various kinds of support that are being given. But churches should, at the same time, be ready to recognise the difficulties of governments and to accept the necessary consequences (e.g. perhaps higher taxes or a slower rate of expansion of social services at home). They have the responsibility to inform the public of the realities of the situation and all the complexities involved.

There is a necessary part to be played by private enterprise, and governments and public opinion must be ready to recognise this. It is probable that the activities of private firms could be more closely related to a total programme of economic assistance, and the nature of their responsibilities made clearer. Many firms working in the international field are fully responsible and aware of the impact of their operations, and would welcome such guidance and help from governments and public opinion. For example, it may be that comparatively small guarantees from governments may make private firms more ready to enter fields which are both important in the context of the whole world and also not suitable for private risk-capital without some governmental support.

While we recognise that there is a place for both private and governmental investment and aid, there may be some conflict between the form in which the lending country finds it most convenient to help and that in which the

receiving country most requires it. The right proportion of government and private funds, or loan and risk capital, for a developing country may not be the same as the proportion in which funds are in fact available. For this and other reasons, European countries cannot develop national policies independently of one another or of international agencies. There is a need for coordination to ensure that the various programmes are not incompatible. It is particularly desirable that European political preferences for private or government agencies should not prevent governments from looking at the needs of under-developed countries as objectively as possible.

We need to recognise that the fluctuations of commodity prices are often of the utmost importance to the under-developed countries, which may be depending upon the income received from a particular crop or mineral. Hence the need to develop schemes for stabilizing commodity prices, or their equivalent.

Governments can do a great deal through their general economic policies, to help or hinder the development of the rest of the world. The avoidance of inflation and deflation is relevant here, and in the formulation of trade policies, such as the tarifs in the Common Market area, the interests of the under-developed countries must not be ignored.

If Western governments have responsibilities, so have those of the receiving countries. If they misuse the aid received from Europe, they not only hurt their own countries, but they do damage to all other countries in a similar situation. If they are not ready to use constructively any aid that is offered, they cannot expect that they will continue to receive it. The claims on Europe are so great that it is in no one's interest that scarce resources, even those of the relatively millionaire countries, should be squandered. Those who press for greater generosity from Europe, and in particular the churches, should at the same time press for the utmost realism in the use of these resources and, for example, try to ensure that fair conditions are available for private enterprise, where it can rightly contribute to the common task.

IV. Human and Social Relations with Africa and Asia

As questions of economic policy cannot be decided simply by governments, management or experts, but are, to a certain extent, dependent on public opinion, it is a special responsibility of individual Christians in Europe to inform themselves as well as they can on economic facts in general and on the particular consequences of European economic actions for Africa and Asia. Europe was the first to develop economic activity without regard to its social effects. Today, therefore, Europeans should make a special effort to understand the human and social implications of economic actions.

Christians have a special responsibility to work for the humanisation of economic activities and to influence public opinion in all these fields.

Only if they accept this are they acceptable partners to the people of Africa and Asia, who have suffered particularly from the rapidly imposed separation of the economic sphere from the context of life in general. Africa and Asia are suffering from transition problems which have not yet been solved in Europe, although Europe has had a far longer period of modern economic and technical activity. The break-up of long-established rural society, in particular of the joint family, the introduction of a money economy, large-scale migration to towns or industrial regions, occupational specialisation and similar developments create difficulties for Africans and Asians quite similar to past and present difficulties existing for many Europeans. The economic, social, moral and spiritual frustrations of industrial society are common to Europe, Asia and Africa. It is our responsibility to make this clear, and to see that Africans and Asians are given the chance to recognise how their own problems are parallel to those of Europe. Guests from Asia and Africa must not only be shown Europe at her best, nor left to discover for themselves Europe at her worst, but given a truthful picture of European reality. If they are thus treated as mature people, it may be easier for them to see Europe with Christian understanding.

Understanding and respect for other people's difficulties is a special responsibility of those Europeans, technicians, advisers and other temporary visitors, as well as permanent settlers, business people and government servants, who go from Europe to Africa and Asia. Whatever they do as individuals may reflect on European Christianity as a whole.

Within Europe a special responsibility exists for everybody in a position of influence with modern means of mass communication. There ought to be a self-imposed rule for European Christians against violating the feelings of our brethren in Africa and Asia by thoughtlessness in the use of their names in films, newspapers, etc. Means of mass communication can, on the other hand, be used imaginatively to enlarge European understanding of, and concern for, Asian and African communities undergoing rapid social change.

Certain particular problems are more likely to arouse misunderstanding than general aspects of the situation and should, therefore, be handled with special care when Europeans talk or write about them. Leaving out the political controversies of our day, intergovernmental relations and all emotions aroused by the world "nationalism," the following spots seem to be especially sensitive :

a) The population problem. In many countries there is the serious danger that rapid population increase through improved health measures may swamp economic development. The seriousness of the population problem ought to be fully realised, but Europeans should strive to see it in its proper perspective. They ought not to ask simply for a restriction of non-European births, pointing out quite naively its necessity or even only its convenience. Population problems must be seen in the context of family organisation, of the standard of living, and of migration. Europe herself, by decreasing some of the natural risks of life, has contributed to the population problem in some parts of Asia and Africa. But she also has a special responsibility to face the political and economic questions connected with migration, in particular the questions of racial isolationism. Furthermore, she must realise that the population explosion happens in some regions only, and that generalisation on this point may do harm. Europeans ought to remember the "population explosion" that happened in their own continent only a short time ago. As to family planning, there is a need for thought to advance in Europe itself as well as in Africa and Asia. During the consultation, special attention was drawn to the report on this question presented to the Lambeth Conference.

b) The ideological conflicts arising from the spread of Communism. Europeans clearly see the danger that the expansion of Communism may lead to world domination by one great power or a bloc of powers, or rather a small group of men making use of a great power bloc, and they consider it their duty to prevent this. They also see the danger that a Communist society may violate the fundamental rights of man or that Communist systems may show no respect for human personality. Finally, they see that Communism itself claims to be atheist, and is accepted by many people as a surrogate religion. On these grounds there is a conflict between Christianity and Communism. But European Christians must realise that in some parts of Africa and Asia Communism is not seen in the same light. Communism often appears merely as a technique of planning, as a means of transforming an agricultural society into an industrial nation, or as a response to real or alleged exploitation and corruption, so that the existence of Communist states is not always felt to be a threat; it may also appear as a balancing factor in international power politics. For this reason, European appeals to an anti-Communist solidarity are often not heeded. It is the responsibility of European Christians to base their appeals not on negative fears, legitimate as their governments' anxieties seem to be, but rather on positive hopes. Even

if Europeans themselves see no chance of offering an alternative hope, but content themselves provisionally with wanting to maintain the existing situation, they should realise that Africa and Asia, or rather each country in Africa and Asia, look at Communism from its own specific angle and that in no case is anti-Communism enough.

c) Europeans ought not to get fixed ideas as to the paramount nature of their own needs. Their needs are as legitimate as those of everybody else, but no more so. Some European needs tend to assume the character of almost mythical obsessions, and it is a European responsibility to beware of this type of idolatry. (Oil is an example.)

Europeans often hurt the feelings of non-Europeans by a stubborn refusal to question many of their own traditional ideas in the light of the Christian message. They need to realise that, in the new world in which we live, many of these customary values may need revision or at least revaluation. We have in mind some of the topics which came up in our discussions, such as the rights of private property, fair profits, "legitimate" governments and others of special concern for the relations of Europe and under-developed countries.

All Europeans have a common obligation in these matters. It is not enough to establish a Common Market or other forms of economic, political and cultural cooperation in Europe. The special responsibility in relation to Africa and Asia is a common spiritual duty for Europeans. This implies understanding on the part of people without administrative responsibilities in Africa and Asia for their European fellow-nations who still have a special relationship with countries outside Europe. Whatever accusation is raised against them refers to all Europeans, because the citizens of countries without colonial commitments usually share more than fully in the advantages arising from political or economic colonialism. European responsibilities are the common responsibility of everybody in Europe. On the other hand, people with special links with countries in Africa and Asia should not hesitate to put this relationship on a broader basis, if that is in the interests of the overseas people concerned. During the consultation, attention was drawn to the advantages to be gained by recruiting Africans and Asians, and not only Europeans, as technical experts (mention was made of experienced Indians and Japanese, and of Ghana as a training-ground for civil servants). The same principle applies to Southern Europe. There, in a "transitional" climate, some of the difficulties connected with rapid social change could perhaps be avoided. (To quote an example given : Greece might be a better country for training Ethiopians than a country in Western Europe.)

European responsibilities in this field are only a special aspect of our general Christian responsibilities. Europe faces African and Asian questions as to whether its welfare state is good enough and can really meet the challenge of Communism. If European society is good, Africa and Asia want to share its benefits. If not, Christians must be ready to work for a better society.

V. Special Responsibilities of Churches and Missions

In our discussions at this conference we have sought especially to understand how the new political and social relations between Europe and the countries of Asia and Africa are challenging previous conceptions and practices of European churches and missions. We have been concerned specifically with the attitude of missions in this field.

It is perhaps commonplace nowadays to emphasise the total mission of the Church as against the work of the individual churches and missions, but the implications of this have not been adequately studied. In considering the message that the Church has to give and the work that it ought to undertake in the areas of rapid social change, adequate recognition has not so far been given to a strategic factor of the highest importance, namely the steady flow of men and women in both directions — from Europe into these areas and from them into Europe. Year after year hundreds of Europeans go to work in secular occupations of all kinds in the areas of rapid social change, compared with which the number of missionaries is a mere handful. At the same time there is the stream of students and other professionals coming to Europe for education, technical or vocational training and other occupations. Here is enormous human potential which is still virtually undeveloped by the Church. If "first things are to be put first," the churches and missions, both in Europe and the areas of rapid social change, must increasingly devote their energies and resources to the tasks which arise from this "heaven-sent" opportunity, even while recognising fully that many of these people have little link with the Christian Church. It follows therefore that the consideration of the various aspects of this situation should be given the highest priority in all our study programmes.

All this leads up to the general obligation for Europeans to take their encounter with brethren from Africa and Asia much more seriously. Rapid social change implies that many more students or trainees from Africa and Asia are coming to Europe than ever before. It is a fact that Christian congregations in many European countries have not yet done their duty toward them. They should not look at these brethren with patronising curiosity or use them as a means of financial exploitation or an object of their pedagogical

urges, but offer them a common fellowship in European society. The "partnership in obedience" demanded from missionaries begins within Europe.

From the studies already undertaken, it is clear that governments are playing an ever increasing part in the economic, social and cultural development of their countries and that political movements usually associated with nationalism are attracting large numbers into their service and to their support. It seems to us to arise from the concept of total mission that while the churches and missions should insist on their essentially supra-national character, they should nevertheless encourage their people to undertake political and public work and should help and support those who do so in the almost unbearable tensions that arise for individual Christians involved in such activities.

In this scientific and technological aid great importance is attached to expertness, whether in scholarship, technical or other skills. Our responsibility toward the areas of rapid social change cannot be met unless the services of some of our best men and women are made available to them. Missions and churches should strive to improve the personal and professional quality of those they send overseas so that they may be more adequately equipped to cope with the complex problems caused by rapid social change. They should also endeavour to persuade men and women of the highest capacity in varied occupations to regard a period of work abroad as a possible part of their Christian vocation and service. It is a special responsibility of the churches to see that the fullest use is made of the enthusiasm of young people and that, when they offer their services, they do not meet with frustration.

Everything the churches and missions do must be based on accurate knowledge if it is to be effective. This requires a high degree of cooperation, consultation and constant communication at all levels, not only between Europe and areas of rapid social change but also between the churches and missions in the areas themselves. In this respect, the development of the East Asia Christian Conference is significant. In the work of the Church a total strategy is essential, but it is not worth much unless regional strategies and even local tactics are equally well contrived.

VI. Conclusion

As Christians we are concerned to see that all the human and natural resources of the globe are used to the glory of God and to the benefit of all men everywhere. All men and women in every country have a common

task in the development of the world. The participation of women and their complementary contribution to that of men in the complexities of rapidly changing societies was too big a subject to include in this discussion. Its importance was fully recognised, however, and future plans envisage such discussions in a world context. The development of America and Europe is the concern of Asia and Africa as much as the development of Asia and Africa is the concern of Europe and America. It is in these terms of common partnership that as Christians we look at the economic help that is going from Europe to Asia and Africa. It is because we believe that Europe is not doing enough, in view of its tremendous responsibilities and its riches, which are fantastic when seen from the viewpoint of Asia and Africa, that we believe the churches should press harder for more aid and more costly action by Western governments. Within a country the welfare of all the inhabitants is the basic tenet of modern society. The same principle is beginning to be applied in the international sphere. We believe that this is a true recognition of the realities of God's creation.

If Christians have to press for more costly action, they have also to be ruthlessly realistic. It is no use to deny the need for Europe to expand its investment in its home industries, it is pointless to deny the serious economic difficulties that most European countries have to face, and the pressing dilemmas of foreign policy in the days of the Cold War. The churches have to admit that for their part they have often not been realistic or constructive in their recommendations that governments follow idealistic policies. They have been painfully inadequate in the education of their members in their responsibilities. But we believe that Christians can be made aware of these problems, and would be ready to support much more radical policies than have hitherto been followed, and to back their governments in pressing them forward. It is as a contribution to this programme of education and enlightenment that these suggestions are offered.

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